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Towards a Bibliography of Critical Whiteness Studies

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Towards a Bibliography of Critical Whiteness Studies



CDMS

Center on **Democracy**
in a **Multiracial** Society

About this publication

This bibliography was produced by the Critical Whiteness Studies Group at the University of Illinois at Urbana-Champaign in conjunction with the university's Center on Democracy in a Multiracial Society. The book was printed by the university's Office of Printing Services.

On the Web

The field of critical whiteness studies is always in flux. To keep up with changes in the field, the Critical Whiteness Studies Group will occasionally update the bibliography as it appears on a Web page maintained by the Center on Democracy in a Multiracial Society. A PDF copy of this bibliography also will be available for downloading on the Web site at:

http://cdms.ds.uiuc.edu/Research_CDMS/CriticalWhiteness/Index.htm

Additional copies

Additional copies of this book are available upon request from the Center on Democracy in a Multiracial Society. The center will charge a \$10 shipping and handling fee for all copies mailed off campus. To request a copy, contact the center at the mailing or e-mail address on the back cover of this publication.

A brief note on styles

As this is an interdisciplinary bibliography, you may notice several different citation styles. With the exception of the International/Comparative section (where several different disciplinary styles have been made uniform within that section), any other discipline-specific styles of citation have been left intact.

Credits

This bibliography was edited by Tim Engles with support from Carmen P. Thompson, Perzavia Praylow and Karen Rodríguez. The book was designed and typeset by Kevin Dolan with proofreading by Tim Engles, Carmen P. Thompson and Kevin Dolan.

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Introduction

David R. Roediger

While it is the product of its editor and of the compilers of the bibliographies under its various disciplinary and topical headings, this publication is also the result of a remarkable ongoing and informal collaboration among a larger group of scholars and activists at University of Illinois at Urbana-Champaign. Over the past six years, a rotating core of perhaps fifteen participants has met monthly as the Critical Whiteness Studies Group (CWS) with a periphery of about four times that size attending sessions according to their interests, and hundreds more attending the larger lectures and conferences initiated by the group and its members.

CWS has carried flexibility and inter-disciplinarity to productive extremes. Leaderless, but built through the hard work and intellectual energy of such participants as Tim Engles, Suk Ja Kang Engles, Kevin Dolan, Lisa Spanierman, Dianne Harris, and Sharon Irish, the group has sometimes functioned as a writing workshop, brainstorming on works-in-progress by both faculty and graduate students. It has at other moments read provocative works from writers not at the University of Illinois or weighed the impacts, stated or implicit, of what James Baldwin called the “lie of whiteness” on popular film. Its activities, and the spin-offs from them, have produced art exhibitions, cross-disciplinary collaborations, university courses, discussions of race and pedagogy, interfaith conversations on racism, support for the immigrant workers’ freedom ride and for the movement against the anti-Indian mascot of the University of Illinois, a major conference on race and space, collective wisdom animating the revision of dozens of articles, books, research projects and films, and conversations over countless cups of coffee.

However unplanned, CWS has developed consistent directions worth considering by those seeking to nurture critical scholarship, not only on whiteness but also on other matters. Although — and more on this will come in the concluding paragraphs below — generously supported at crucial junctures by the Center on Democracy in a Multiracial Society, the CWS group has mostly existed on a shoestring. At a time when getting grants can appear to writers and artists almost as a precondition to creating new knowledge and even to undertaking new forms of struggle, CWS has from the first just gone ahead with its work, delighted when a few dollars found it but functioning as a network not dependent on those dollars.

At a time when some initiatives for the study of whiteness begin as a conversation solely and deliberately among whites only, CWS has been interracial from its inception and has centrally involved faculty and students from the university’s ethnic studies programs. The influence of both history and ethnic studies has put CWS in an especially strong position regarding understanding that the critical study of whiteness is not, as it is too often portrayed in the press, a recent and university-based project undertaken mainly by white scholars. CWS discussions have instead consistently reflected the long roots of inquiries into when, how and why some people have, over the last centuries of human history, suddenly come to value what W.E.B. Du Bois long ago called “personal whiteness.” Not surprisingly, this knowledge developed most quickly and systematically among racialized, enslaved, conquered and colonized peoples for whom white power and white pretense were urgent problems. Both this long sweep of the study of whiteness and the key role of people of color in undertaking such study are represented in the bibliography published here.

Participants within CWS also have made attempts to bridge lines between disciplines and between the university and community. When an experimental film is screened at a CWS event, quantification-oriented psychologists are as likely as film scholars to be the first to respond to it. U.S. history, British studies, communications research, art, Asian American studies, literature, law, education, art history, African American studies, cinema studies, anthropology, geography, sociology, urban planning, theology and landscape architecture have all figured prominently in the group’s programming.

Within the community, CWS has drawn participation from those working in libraries, churches and schools as well as in movements challenging the massive imprisonment of young people of color in the United States. This diversity has encouraged plain-speaking, with even theoretical and statistical discussions necessarily conducted with a minimum of jargon. Much of the reach of this bibliography stems from the ways in which CWS has encouraged its participants and its guests to conceive of whiteness broadly, with its existence being a historical, aesthetic, political, educational, moral and practical problem at once.

It is fully fitting that this bibliography appears under the auspices of the University of Illinois’ Center on Democracy in a Multiracial Society. From our earliest beginnings, CWS has met in the center’s building. Enabled by generous funding for the “After Whiteness: Race and the Visual Arts” conference (2003) and the Chicago art exhibition accompanying it, as well as for the

“Constructing Race: The Built Environment, Minoritization and Racism in the United States” conference (2004), CWS members mounted impressive gatherings of leading scholars of whiteness, including Adrian Piper, Kymberly Pinder, and George Lipsitz. Direct grants to CWS have in the last two years enabled the campus to hear new work on whiteness from literary scholar Jeff Abernathy, philosopher Alison Bailey, theologian Thandeka, ethnographer Pem Buck, psychologist Michelle Fine, and student of media Robert Jensen.

The original online version of this bibliography has long been on the center’s Web site, where it has attracted considerable attention, and important additions, from the United States and abroad. This worldwide web presence has been especially important at a time when much of the most exciting scholarship on whiteness is comparative and transnational, examining both the peculiarities of the United States and what Ralph Bunche has termed “worlds of race,” as Melanie Bush’s excellent internationalist section of the bibliography reflects.

The center, especially under interim director Dr. Kent Ono and director Dr. Jorge Chapa, has generously funded graduate researchers who have worked on the bibliography, with Karen Rodríguez, Carmen Thompson, and Perzavia Praylow doing especially important work, along with permanent staff members at the center. The center’s assistant director, Dr. Julia Johnson Connor, has been a consistent supporter of our efforts. We thank the center, then, for significant support that has contributed to the making of this bibliography at every stage and that has particularly made possible its publication and distribution in this form.

Introductory Whiteness Studies

Tim Engles and Carmen P. Thompson

As the title of this list implies, the following is a sampling of works that could serve as an initiation to the recent explosion of work in scholarly critical whiteness studies. Like many of these writers, we acknowledge that this work follows and builds upon a great deal of whiteness critique previously written by African American writers, and by those writing from other racialized positions. For an extensive sampling of such earlier work, see David Roediger’s anthology listed below, *Black on White* (and for discussion of such analysis as conducted by other racialized minorities, see Stephen Knadler’s *The Fugitive Race: Minority Writers Resist Whiteness*, listed under “Studies of Literary Whiteness”). Some of these works offer broad, multidisciplinary coverage, such as those by Delgado and Stefancic, Fine, Levine-Rasky, Hill, and Rasmussen, while others have a specific disciplinary focus, such as those by Lee and Helfan, Nakayama and Martin, and Yancy. Nevertheless, each provides a solid introduction to key concepts and practices.

- Delgado, Richard, and Jean Stefancic, eds. *Critical White Studies: Looking Behind the Mirror*. Philadelphia: Temple University Press, 1997.
- Fine, Michelle, ed. *Off White: Readings on Race, Power, and Society*. New York: Routledge, 1997.
- Frankenberg, Ruth, ed. *Displacing Whiteness: Essays in Social and Cultural Criticism*. Durham: Duke University Press, 1997.
- Gates Jr., Henry Louis, and K. Anthony Appiah, eds. *White Pages: Black Writers on Whites and Whiteness*. Brooklyn: Soft Skull Press, 2005.
- Hill, Mike, ed. *Whiteness: A Critical Reader*. New York: New York University Press, 1997.
- Kincheloe, Joe L., Shirley R. Steinberg, Nelson M. Rodriguez, and Ronald E. Chennault, eds. *White Reign: Deploying Whiteness in America*. New York: St. Martin’s Press, 1998.
- Lea, Virginia, and Judy Helfan, ed. *Identifying Race and Transforming Whiteness in the Classroom*. Edited by Counterpoints. Vol. 273. New York: P. Lang, 2004.

INTRODUCTORY WHITENESS STUDIES

- Levine-Rasky, Cynthia, ed. *Working through Whiteness: International Perspectives*. Albany: State University of New York Press, 2002.
- Lopez, Alfred J., ed. *Postcolonial Whiteness: A Critical Reader on Race and Empire*. Albany: State University of New York Press, 2005.
- Najmi, Samina, and Rajini Srikanth, eds. *White Women in Racialized Spaces: Imaginative Transformation and Ethical Action in Literature*. Albany: State University of New York Press, 2002.
- Nakayama, Thomas K., and Judith N. Martin, eds. *Whiteness: The Communication of Social Identity*. Thousand Oaks: Sage Publications, 1999.
- Rasmussen, Birgit Brander, et al., eds. *The Making and Unmaking of Whiteness*. Durham: Duke University Press, 2001.
- Rodriguez, Nelson M., and Leila Villaerde, eds. *Dismantling White Privilege: Pedagogy, Politics, and Whiteness*. New York: P. Lang, 2000.
- Roediger, David R., ed. *Black on White: Black Writers on What It Means to Be White*. New York: Schocken Books, 1998.
- Rothenberg, Paula S. *White Privilege: Essential Readings on the Other Side of Racism*. New York: Worth Publishers, 2002.
- Wray, Matt, and Annalee Newitz, eds. *White Trash: Race and Class in America*. New York: Routledge, 1997.
- Yancy, George, ed. *What White Looks Like: African-American Philosophers on the Whiteness Question*. New York: Routledge, 2004.

Philosophy and Whiteness

Alison Bailey

Philosophical methods are well suited for unpacking the political, ontological, and epistemological conditions that foster racism and hold white supremacy in place. However, on the whole, philosophy as a discipline has remained relatively untouched by interdisciplinary work on race and whiteness. In its quest for certainty, Western philosophy continues to generate what it imagines to be colorless and genderless accounts of knowledge, reality, morality, and human nature. Perhaps this is because academic philosophy in the U.S. has been largely driven by analytic methods and the legacy of Classic Greek and European thinkers, or because philosophy departments are white social spaces where the overwhelming majority of professional philosophers are white men. In either case, it's likely that most members of the discipline have avoided racial topics because they believe that philosophical thought transcends basic cultural, racial, ethnic, and social differences, and that these differences are best addressed by historians, cultural studies scholars, literary theorists, and social scientists. The absence of color talk in philosophy is a marker of its whiteness. As Arnold Farr argues, in philosophy "there is no white perspective but only the universal, impartial, disinterested view from nowhere. ... Whiteness becomes visible in the very absence of a serious consideration of the problem of race in philosophy" (2004, 154). On this view, it is difficult, although not impossible, for white philosophers to judge the normative impact of white supremacy on the history of our discipline and its chosen methods of inquiry. White ways of knowing, being, seeing, ontologizing, evaluating, nation-building, and judging have been presented to us as ways of doing philosophy, pure and simple.

This is not to say that philosophy has ignored these questions altogether. Issues of race have to some extent always been present in philosophy. For example, although Immanuel Kant is best known today for his work in ethics, metaphysics and epistemology, he made his living teaching anthropology, and his role in Enlightenment constructions of race was well respected in his day. Contemporary attention to questions of race and whiteness can be found in three strains of philosophy in particular: feminist philosophy, the recently emerging field of philosophy of race, and in philosophy of education.

The conversations philosophers have had about whiteness mirror and intersect with the dialogues feminists started on gender

and class some thirty years ago when they set out to demonstrate the maleness of philosophy and the usefulness of philosophy as a tool for discussing gender inequalities. Feminist projects sought to recover women's contributions to the canon, fashion criticisms and creative reinterpretations of the works of key thinkers, and glean feminist-friendly conceptual tools from canonical texts.

In a parallel development, philosophers of race have set out to demonstrate the whiteness of philosophy. Drawing their inspiration from the works of black intellectuals such as W.E.B DuBois, Ralph Ellison, James Baldwin, and Franz Fanon, they have begun to redefine the practice of doing philosophy so that race is seen as a philosophically important topic rather than a threat to the purity of the discipline. One project within the philosophy of race has been to define white supremacy as a consciously constructed political, epistemological, legal, cultural and economic system. As Charles Mills observes: "Just as Marx moved back and forth between the empirical and the philosophical for his analysis of capitalism, and just as feminists have moved back and forth between the theoretical and empirical in our analyses of patriarchy, so might philosophical work on race and white supremacy proceed" (2004, 32).

A very significant proportion of the work done exclusively on whiteness is being done in philosophy of education. Since this edited volume has a separate bibliography for education, I've confined my bibliography to the contributions feminists and philosophers of race have made to the discipline. I've included work by philosophers of education only in cases where these essays contributed significantly to larger conversations outside of education.

Alcoff, Linda Martín. "The Problem of Speaking for Others." *Overcoming Racism and Sexism* Ed. Linda Bell and David Blumefield. Lanham, Maryland: Rowman and Littlefield, 1995, 229-255.

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Histories of Whiteness

Carmen P. Thompson

Historical analysis provides a necessary framework for considering the social and political moorings that have established whiteness as a category of analysis. Yet, as many of the works listed below demonstrate, this analysis does not always lead directly to clearly discernable black-and-white binaries, nor even to particular historical events. Whiteness as it has developed over time has not been fixed, stable, or deterministic; rather, it has been fluid, malleable, and complex. Historical questions concerning who was considered white, or not, and how these distinctions fluctuated throughout different eras prove useful in determining how whiteness traverses racial, cultural, ethnic, religious, gendered, regional, locational, and sexual lines within the United States and globally. Moreover, investigation of the national and the global, as well as the local and the personal, is where the historical research of whiteness offers its most exciting possibilities. Works listed in this section take issues ranging from slave laws to media representations and historicize their continuities and discontinuities, seeking to illuminate the virtually innumerable elements buttressing the historical construction of whiteness.

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Literature, Cinema, and the Visual Arts

Tim Engles

Toni Morrison's *Playing in the Dark: Whiteness and the American Literary Imagination*, which was published in 1992, has been cited by scholars in many disciplines as a key precursor to the sudden increase of critical whiteness studies that occurred a few years later. Perhaps because Morrison's powerful critique took the form of literary criticism, subsequent literary scholarship on whiteness has outpaced that of many other disciplines. To date, at least 20 monographs and more than 150 articles directly scrutinize the whiteness of literary production, and of its white authors themselves. As the list below indicates, a few of these studies predate Morrison's incendiary book, and some even anticipate Morrison's specific delineations of white authorial tendencies. Nonetheless, most scholarly studies of literary whiteness appeared after *Playing in the Dark*, and most of these responded in one way or another to Morrison's call for the scholarly excavation of an "Africanist" presence in American literature, and for understanding of the ironic ontological dependency white identity has had on such figurations of minority people. Scholarship on literary whiteness has been widely interdisciplinary, with references to related work in anthropology, history, sociology, film studies, education, philosophy and other fields. It focuses not only on America's literature, but also that of England, South Africa, Canada, Australia, and other places where white hegemony has imposed itself.

These scholars frequently use literature as a way to reveal or illuminate realities of actual racial formations, but they often acknowledge as well that literature itself can constitute a penetrating critique of whiteness. As demonstrated by David Roediger's sampling of such work in *Black on White: Black Writers on What It Means to Be White*, black authors especially have been studying whiteness and publishing their detailed analyses for a long time, in both creative and non-fiction formats. In limited cases, white authors can also be credited with studying largely unacknowledged facets of their own racial membership. The list below entitled "Literary Studies of Whiteness" offers a sampling of creative critiques by both minority and white authors.

Scholars of whiteness in cinema studies also commonly use heuristics initially clarified by Morrison, but it seems to me that cinema studies has produced a similarly generative figure in Richard Dyer. His 1988 article, which explained how the default lighting standards in classic Hollywood movies were based on

Caucasian skin tones, helped many subsequent students of whiteness to understand its naturalizing and universalizing tendencies. Dyer later expanded this article's insights into a book, simply entitled *White* (1997), which remains the richest, most provocative study of cinematic whiteness. As with literary criticism, scholars of cinema draw from many other disciplines to examine the dynamics of whiteness and other racial formations as depicted on the screen, as well as the apparent interplay of these dynamics in the minds of the different workers behind the scenes. Some of these studies also argue, implicitly or directly, for the influence cinema can have on actual racial identity formations, both individual and national (a subject again examined at length by Toni Morrison, in her first novel, *The Bluest Eye*, published in 1970).

In the visual arts, race matters somewhat differently. In comparison to the realms of literature and cinema, extensive attention to the work of minority visual artists has occurred much more recently. Perhaps as a result, when critics, curators, and art historians do choose to focus on matters of race, they do so almost exclusively by focusing on art produced by "people of color," and they tend to interpret such art as a window into the particular artist's group-based experience, rather than as insightful commentary on the white majority. In contrast, then, to the rapid proliferation of literary and cinematic studies of whiteness, scholars and artists in the visual arts have generally been slower to take up the topic (or, perhaps, editors have been less willing to consider submissions on the topic). Although some insightful scholarship has appeared on how whiteness affects visual artistic production, and on how it is studied by some visual artists, such analyses remain relatively few. To date, Martin A. Berger's *Sight Unseen: Whiteness and American Visual Culture* (2005) may well be the only single-authored book of this sort. Many visual artists themselves have produced work that closely scrutinizes white identity and hegemony, as well as work that recognizes the predominant whiteness of the art world's exhibition and canonization process. Such racially cognizant artists include Adrian Piper, Ernesto Pujol, Howardena Pindell, Glenn Ligon, Coco Fusco, Emma Amos, and others. Curator and scholar Maurice Berger has undertaken pioneering efforts to illuminate such artistic studies of whiteness, particularly in his analysis of work by Adrian Piper and Nikki S. Lee, and in his recent, high-profile exhibitions of work that explicitly examines the white majority. In 2003, Berger organized a traveling exhibition entitled "White: Whiteness and Race in

Contemporary Art," and in that same year Tyler Stallings, another curator, organized "Whiteness: A Wayward Construction," perhaps the largest collection of such work to date. While previous exhibits have addressed whiteness itself thematically, these represent a new, intensified inquiry into it as a racial status. Clearly then, a good deal of concentrated thought on whiteness has begun to manifest itself in the visual arts and in the discourses concerning them, and more scholarly analysis is sure to follow.

One final note: all three of these realms — literature, film, and the visual arts — contain many depictions of racial "passing," a phenomenon that also draws attention to many facets of racial whiteness. However, I have tried to avoid inclusion of such works, and of the scholarship on them, because I would like these lists to represent a discrete and extensive focus on the ramifications of white hegemony by literary, cinematic, and visual artists, and by their scholars and critics.

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Psychology

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Psychological inquiry seeks to understand and contextualize individual, interpersonal, and group level attitudes and behaviors. Psychological researchers interested in race-related phenomena investigate how broader social processes such as race and racism influence individual self-understanding and behaviors, interactions with others, and group-level interactions. Most psychological research can be applied to real world issues and thus has direct implications for individual and system level change. Though there is not one specific subdiscipline dedicated to the study of whiteness *per se*, blending empirical knowledge from community, counseling, developmental, personality, and social psychology contributes to an understanding of how whiteness functions as a psychosocial phenomenon that affects both individuals and society. Although the psychological study of whiteness now represents a broad, albeit preliminary, interface with the interdisciplinary critical whiteness literature, early psychological research focused on whites' racial prejudices toward others, whereas the present psychological research agenda is also concerned with how whites think of themselves as racial beings and the consequences of these conceptualizations on self and others. It is our hope that the work provided below will highlight the insights that the field of psychology can provide to the interdisciplinary literature interrogating whiteness and that these works might inform future conceptual and empirical research concerned with understanding and addressing the phenomenon of whiteness.

The study of racism, prejudice, and discrimination has a rich history in the social psychological literature. With regard to white racism, the main concern has been with the psychological factors and processes that facilitate the expression and perpetuation of prejudice and individual racism. Thus, the references in "White Racism" focus on work either directly related to the perpetration of racism by whites or some of the foundational areas that may have direct relevance to understanding the psychological processes impinging upon dominant group members, such as stereotyping. Of special note should be the emerging literature regarding the psychology of legitimacy — or rather how individuals legitimate being part of a system where inequality exists — which begins to provide a theoretical and empirical basis for understanding the processes and outcomes related to being in the dominant position in an unjust system of racial hierarchy.

One of the central contributions of psychology to the study of whiteness is the theoretical and empirical work on white racial identity – the exploration of the way in which white individuals define themselves as racial beings within a larger hierarchical racial structure. Predominately located in the counseling psychology literature, two distinct approaches to white identity have been developed, as indicated in the section entitled “White Racial Identity Models.” The seminal work of Janet Helms in the late 1980s and early 1990s provided one of the first comprehensive theoretical systems for understanding and measuring white racial identity development. She conceptualizes white identity as a set of related behaviors, attitudes, and affective responses to issues of race and racism, with white individuals embodying one or more of six white racial identity statuses; the model captures variation from internalized racist definitions of whiteness to a critical interrogation of race and the adoption of an anti-racist white identity. Rowe and colleagues reject the idea that race is a central aspect of white individuals’ identity, and they have proposed an alternative model: white racial consciousness. This model was adapted from developmental psychologist Jean Phinney’s groundbreaking work on the stages of ethnic identity and provides insights about individuals’ exploration of and commitment to being white. These two constructs – white racial identity development and white racial consciousness – both have been applied to a broad range of areas in psychology, including multicultural competence training for applied psychology graduate students and mental health practitioners, psychological adjustment, and racial attitudes/behaviors as represented in the citations below. The literature elucidates the controversy that exists regarding the appropriateness of these two theoretical models, and the difficulty in adequately operationalizing each of these constructs.

Recent conceptual writings and empirical research have suggested that Whites experience both positive (i.e., privileges) and negative (i.e., costs) consequences as a result of racism (see “White Privilege and Costs”). *White privilege* refers to unearned benefits and opportunities to which White individuals have access as a result of their race and that remain inaccessible to racial minorities. The phrase *costs of racism to Whites* has been defined as negative psychosocial consequences that Whites experience as a result of the existence of racism. For Whites, examples of these costs include guilt and shame, irrational fear of people of other races, distorted beliefs regarding race and racism, and limited exposure to people of

different races and cultures. The costs of racism to whites are in no way comparable to the substantial economic, political, and social costs of racism that racial and ethnic minorities face, but are also important to examine.

Another related body of work represented in the references below under the banner of Intergroup Emotions reframes the definition of racism from focusing solely on attitudes to considering the emotional experience or emotional reactions when in the context of thinking or interacting with nongroup members. Developed by Smith and Mackie (1993, 2004), this Intergroup Emotions approach has shown promise in understanding the emotional reactions and processes that may be operating for dominant group members when considering racism or interacting with people of other races and holds promise for better understanding the white experience.

A new area of psychological inquiry, which emerges from the field of education, is the conceptual exploration and empirical examination of the ways in which some White individuals challenge racism. The literature in “White Anti-Racism” reflects personal narratives, where individuals explore their respective journeys toward a critical consciousness about race, as well as investigations employing qualitative research methods to gain a deeper understanding of the phenomenon of White anti-racism as well as examining White individuals who are invested in anti-racist practices.

Last, in “Whiteness and Therapy (and Other Applications),” we highlight the literature that connects psychological research on Whiteness to clinical interventions and multicultural training. Many of these are cross-listed with White identity research, underscoring the linkages between these areas of research, and making them easier to locate.

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Whiteness Theory in Education

Audrey Thompson

The following list of books, chapters, and articles identifies published work in whiteness theory that focuses on education. Some of the research addresses education generally, while other work focuses on the specific practices of whiteness in education. The topics include questions of pedagogy and curriculum, white teacher and student identities in the classroom, equity issues in higher education, educational policy and institutional racism, teacher education and in-service programs, cross-race relationships in the classroom, racial assumptions guiding educational research, and teacher or student narratives of coming-to-awareness of white privilege.

The list does not include work in multicultural education, critical race theory and education, or anti-racist critical pedagogy except insofar as such work also specifically takes up questions of how whiteness is both normalized and privileged. Not all of the work listed below fits neatly into whiteness theory, however. I have included some pieces that do not engage whiteness theory questions directly if they nevertheless have proved influential for educators doing whiteness theory.

While the resulting list is far from exhaustive of whiteness theory in the field of education, I have tried to include a variety of types of research dealing explicitly with the ways in which whiteness confers benefits on and exacts costs from particular students, teachers, parents, and administrators in K-12 and higher education. I have also included a few articles addressing whiteness in educational research itself. I would be happy to be notified of other work that should be added to the list.

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Personal Narratives of Whiteness

Audrey Thompson

The literature on whiteness includes many personal reflections and interviews in which authors or speakers confront their privilege and their complicity in oppression. Some of these works are memoirs or autobiographies, some offer case studies or interviews, some theorize stages of racial development, and others provide analyses and critiques of the narratives and theories in which whiteness is framed.

I have included a wide range of works in which writers and speakers either evade or seek to take personal responsibility for the ways in which their lives and practices are structured by white privilege and dominance. I have also included commentaries on these works. Among the contributions of these works are the particular insights offered and the antiracist strategies described, authors' descriptions or enactments of strategies to evade accountability, juxtapositions of white, brown, and black voices and experiences, the ways in which an author's writerly voice engages readers, the challenges offered to dominant images and narratives, and the frameworks used to recast racial narratives. This is only a very partial list of the narrative literature on whiteness, and I would be delighted to be notified of other work that should be added to the list.

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Inquiries into the meanings of whiteness are now taking place around the globe. These international examinations have been especially located within media studies, the humanities and social sciences, and the field of education. More recent and intensive work has taken place in performative and communications studies and in the examination of nationhood. Discussions about whiteness are not necessarily “critical,” and for the sections below, I chose to include works that either implicitly or explicitly link whiteness to systemic and historical patterns of white supremacy, rather than merely describing white identity. This choice perhaps excludes some works that should have been cited, and it may also include some writings that don’t explicitly focus on whiteness but do actively engage the conversation on white supremacy. Because of the multidisciplinary and global nature of these writings, there is diversity in perspective about why these examinations are important. Most importantly, they engage the broader critique of European dominance in the global order, either on the local level or that of the international sphere.

The International/Comparative subsection mostly draws on broader critiques of globalization from cultural, economic, and political perspectives. The subsequent sections reflect how the examination of whiteness and its postcolonial legacies is particularly apparent in recent work by scholars in South Africa, Australia, New Zealand, and the United Kingdom. This work has raised new questions about the relationship of the world capitalist empire as it originated in Europe and developed in the United States, as well as its current manifestations within Asia, Latin and South America, and Africa. Overall the literature increasingly explores the intersectionality of white supremacy, male supremacy, and the economic order, as well as Christian and heterosexual dominance.

These writings examine whiteness as evinced in social patterns and material evidence, as well as the implications, meaning and significance for the daily lives of ordinary peoples. Recognition of the fluidity of categories and of continuous racial formations and reformulations is apparent in most of the discussions.

Surveying these provocative essays can provide a better understanding of the “what” and “how” of white supremacy, though perhaps less of the “who” and “how not,” the spaces of resistance and opposition that present hope for the future. There

is, however, some promise that future work will thread together disparate global analyses of whitenesses past and present, helping to chart possible trajectories for the crisis of the current world system.

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NOTABLE: The Australian Critical Race and Whiteness Studies Association (ACRAWSA) was formed in 2003 by a group of Australian intellectuals committed to discussing, describing and disrupting the lived privileges of whiteness. <http://www.acrawsa.org.au/>

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Media studies

Kevin Dolan

Because whiteness works so much by passing for the "natural" or "common sense," the media are the key source of how hegemonic whiteness becomes a very powerful social construction, one that does not set boundaries but does strongly influence where we see and set our horizons.

Media scholars studying whiteness stress the power media makers can have in constructing reality rather than merely reflecting it, and in particular how — in both news and entertainment — the stories the media tell help whites define themselves and others. Many of these studies deftly expose how, despite all their claims about increasing diversity and promoting "tolerance," the media continue to produce texts that reaffirm whites as the natural and deserved center of society. While casting and news sourcing may be less white than in the past, whites still wind up front and center and, in the end, even more supposedly deserving of the privileges and rewards bestowed upon them.

Many of the following scholars also examine how whiteness works in often unrecognized places, such as the effects of the media's emphasis on individuals in storytelling, and in their aversion to examining how cultural, educational, political, economic and cultural structures maintain the status quo. Thus, these enduring problems of representation and storytelling are major reasons whiteness seems, as Ruth Frankenberg says, so malleable and yet so intractable.

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Qualitative Inquiry in Critical Whiteness Studies

Kevin Dolan

Because invisibility is often a major part of definitions and descriptions of whiteness, examining whiteness poses a unique challenge for scholars who take up Toni Morrison's challenge to "to avert the critical gaze from the racial object to the racial subject ... from the described and imagined to the describers and imaginers." Scholars face tough questions when deciding how to investigate a phenomenon that, as Ruth Frankenberg points out, is not accustomed to "seeing itself seeing." First and foremost are the many challenges and ethical concerns of scholars who try to get whites to talk about and/or see their unselfconscious performances of whiteness.

Although the question of white invisibility has been debated more in these times of identity politics, the way it works remains quite hidden. As a consequence, many scholars have found it more fruitful to study what whiteness *does* rather than trying to identify what whiteness *is*. Not only does this keep our eyes on the workings of whiteness, but it reminds us that it is always a process that is, as Frankenberg says, never complete, never uniform, and less stable in some locations than others. Yet the subject of invisibility brings up another important question posed by Frankenberg: Invisible to whom? One of the major concerns raised by scholars is that when trying to make whiteness visible, we can end up recentering whiteness, thereby turning it and white people into the key agents of historical change. This danger is especially imminent when white scholars do so without acknowledging the work that scholars of color have done long before the field of critical whiteness studies was ever imagined.

These are enduring questions that, like whiteness itself, are highly contextual and not given to easy solutions. Nevertheless, qualitative scholars believe these interdisciplinary approaches are best suited for studying an ongoing process such as whiteness because we co-construct whiteness as we study it. The following provide a number of insights for qualitative scholars using such approaches as interviewing people about what it means to be white, participating in whites' discussions about race, observing race at work in schools or workplaces or doing research while working as anti-racist activists. Such methods have been used to examine a wide range of topics such as white identity construction, how race shapes white women's lives, how high school students' white

identities differ in urban and suburban contexts, the differences in white identities among those of different classes in Detroit, the process of learning about racial identity for white mothers of children of color and the multiple layers of privilege in upper-middle-class white male college students.

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